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MISSION CONFERENCE, 1940
MAYMYO

MAY, 1940

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

THE

BURMA NEWS

Editor: Olive A. Hastings

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The Forty-Ninth Meeting of the Burma Baptist Missionary Conference.

This conference, which was held at Maymyo, began in the afternoon of March 29th and closed at noon on April 3rd. There were present fifty-six missionaries and Mr. Daniel of the Field Secretary's office. It was the smallest conference that we have had for years, but we have never had a more splendid spirit of co-operation and determination to go forward. The death of Dr. Josif, our Field Secretary, just two weeks before the conference opened, was a great loss to our mission and added a serious problem to be solved.

The first session held on the lawn of the Memorial Rest House, was a very pleasant occasion. We were glad to welcome the ten new missionaries who had arrived since our last conference held in October 1938. Our president, Rev. G. A. Sword, gave us an inspiring address on the theme of our conference, *"The Life-giving Church."* He set before us our personal responsibility and our need of greater consecration to our Master, Jesus Christ.

On Sunday morning the missionaries attended the services of their own language groups which were held at various places in Maymyo. All other mornings were devoted to the discussion of mission business and policy. For a half hour before and after each business session, we had a worship service. These were led by Mrs. Chaney, Rev. Parish, Miss Carman, Rev. Dudrow, Miss Bonney, Rev. Condict and Miss Thayer.

The afternoon discussions were based on the subjects considered at the Tambaram Conference. At each of these sessions one of the following phases of our work was considered:—(1) The Economic and Social Environment of the Church; (2) Worship in Village Churches; (3) Our Christian Ministry; (4) Christian Witness.

At the evening sessions we considered the reports of the Findings Committees on the afternoon discussions, and these were mimeographed as a valuable contribution for further study. After adopting the reports,

we listened to a thought-provoking address which bore on the subject of the day's discussion. These addresses were made by Rev. David Graham, Rev. Cecil Hobbs and Rev. L. B. Allen. On Sunday evening Rev. J. M. Smith preached the conference sermon which placed special emphasis on the fundamentals of our Christian faith.

A special service was held after dinner on Sunday for the report of the Obituary Committee. Since our last conference, eight Burma missionaries, Mr. H. W. Smith, Miss Grace Maine, Mrs. B. C. Case, Dr. G. D. Josif, Mrs. W. F. Thomas, Miss McAllister, Dr. East and Mr. Wm. Whitaker, had been called to their heavenly home.

Throughout the conference we were made to realize that we must never for one moment lose sight of our main task: — to release the emerging new life called forth by the forces of the new day, In any scheme for making the church a life-giving church, we must always keep in mind the factor of human resources. In our devotion to programs and projects and desire for results which can be measured, we must remind ourselves of the importance of the human element. Several times our attention was called to this quotation from Abraham Lincoln on man's approach to man: —

"Assume to dictate to his judgment, or to command his action, or to make him as one to be shunned and despised, and he will retreat within himself, close all avenues to his head and heart; and though your cause be naked truth itself, transformed to the heaviest lance, harder than steel, and sharper than steel can be made, and though you throw it with more than Herculean force and precision, you shall no more be able to pierce him than to penetrate the hard shell of a tortoise with a rye straw. Such is man, and so must he be understood by those who would lead him."

The central task of all Christian is to lead men to become sons o God — to make Jesus a reality in th lives of the people. To accomplis this, a Christ-like character is para mount, for a man cannot draw other higher than he is himself. Why i there so much indifference to th church and its services among th younger generation of Christians i Burma as well as elsewhere? Agai and again the failure of the home t maintain the family altar was cons dered to be the primary cause for thi state of affairs. What is "the roo cause of the present world chaos? — People have gone away from Goo To bring peace into the world, ther must be a mighty turning back to th Living God. We have a livin Christ who can give forgiveness victory and direction.

Outstanding Conference Remarks

1. "The Prodigal Son's real si was that he went away from hi father."

2. "Wars and so forth are th husks on which the Prodigal mus live."

3. "People must see something i us which they desire. Then they wi pursue us, and we need not pursu them."

4. "Let us be true in giving ou message and we will see that God i working."

5. "Take courage to witness an be specific. People want an answe to a specific problem."

6. "We need to have our eye opened. Only as Christ comes int our lives, can we enjoy the beaut around us. With opened eyes we ca appreciate the beauty of the peopl around us and be instruments i God's hands to work miracles."

7. "We need to put more joy int our Christian service. Life-giving i joyous and happy."

8. "People should be made to fee that we are interested in them."

9. "We need to draw aside to get better perspective."

10. "Are we really doing the work which God wants us to do? Do men know God because of us?

11. "The cry of business men is, 'Show us the living God!'"

12. "If we are not careful, the devil will keep us trapped, and out of the presence of the living God."

13. "The devil will try to make the church ineffective by capturing the emotional, the intellectual or the volitional energies of its members."

14. "There should be less objective study of the Bible, and more drastic application of its teachings to our daily lives."

Cecelia L. Johnson.

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Glimpses of The All-Burma Bible Assembly

Thursday, April 4th! Christian men and women, young and old, from all parts of Burma, gathering in Maymyo for the Thirty-Second Annual Meeting of the All-Burma Bible Assembly. Twelve different races of Burma made up the total delegation of 216.

The "get-acquainted" meeting began with folk songs, led by Mr. Murray Brooks. Then followed a welcome address by the pastor of the Maymyo Church, and the President's opening address. More than twenty district groups answered to the roll call.

Each morning's program began with Morning Devotions, led by Rev. D. W. Graham. His messages were so touching and appealing to the hearts of most of us that the conversation around the "chota" table usually centered around these devotional periods.

The general theme of the Assembly was "Training Youth for Christian Leadership." Eleven courses were offered to the delegates.

"Studies in Philippians" conducted by Dr. Condict and U Ba Hmyin were not only instructive but also thought-provoking, and inspired those who attended their classes to study the Bible more carefully than ever.

"Methods to use with the Beginners and Intermediates" by Mrs. D. W. Graham and Miss Dorothy Wiley, were courses which met the needs of our Burma Sunday School teachers. Many delegates went away with renewed strength and flaming enthusiasm to use the new methods.

"Young People at Worship," given by Mr. Keyser, gave material help to the delegates from Christian Endeavour Societies.

"What it Means to be a Christian," by Rev. Spear and Thra Raleigh was a real challenge to the modern Christian youth of Burma, revealing the responsibilities and privileges of Christians.

"The Meaning of Prayer" by Mrs. Chaney was another helpful course for the younger group of delegates.

Mr. Hobbs' class on "Building a Christian Home" attracted many. The suggestions and information brought out were very helpful and practical.

Another new course this year was "Hymnology and Choir" by Mr. Murray Brooks. It was entertaining as well as instructive. The choir also rendered happy service to the Assembly, under the leadership of Mr. and Mrs. Brooks.

"D.V.B.S. Methods", by Sayama Daw Hannah, was well patronized by young people who wanted to enlist themselves for definite Christian service.

Nearly 100 delegates took part in the group games and tournaments. Thra Timothy Po Gyaw, Recreational Leader, organized tournaments in Tennis, Badminton, Volley Ball and Basketball. The Assembly gave seven cups and many other prizes - for the first time in its history - to the winners of these tournaments.

The outstanding session of the Assembly was the Crowning Consecration Meeting which brought the delegates to the presence of Christ. Negro Spirituals led by Mr. Brooks, directed prayer, the Consecration Message, Mr. Brooks' solo "Were You There When They Crucified My Lord?"—all combined to create an atmosphere of deep and solemn consecration. The response to the consecration appeal was very encouraging. Some had made definite decisions for Christ and many others had reconsecrated their lives to Him.

With the fine large attendance, and the deep spirit of consecration, and the happy times we all had together, we feel that the All-Burma Bible Assembly this year was a great success. We look forward to even a greater one next year.

Ba Tun,
President.

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Bible Assembly at Maymyo

The Chinaman in the Saturday Evening Post says, "Wise fisherman drop net where others get biggest catch." He could say this about the recent All-Burma Bible Assembly which was held at Maymyo the first part of April. Wise were the missionaries, school superintendents and other leaders who sent their young people and teachers to this great gathering of youth; and indeed, it was a "big catch" this year, when we think in terms of numbers, for we had 212 registered as compared to 143 of last year. I agree with the Post, "it pays to advertise." It is true that due to the absence of certain leaders we were a bit handicapped and also had to have larger classes than we desired, but things went off smoothly and all in all was successful.

It was the feeling of many that the clearcut purpose of the Assembly had been carried out so as to give new vision and rekindle new power in the youth and youth leaders who attended. It was a time of happy, healthful recreation, as we played badminton, volley ball, basketball, and tennis as well as hiked together. A great deal of thanks is due Timothy Po Kyaw who was our general sports and recreational leader. He is a good organizer.

There was also abundance of joy found in the genuine Christian fellowship as we worshipped, sang songs and ate together. At this point a word of appreciation should be expressed to Mr. Graham for his contribution in the early morning devotionals. And likewise to Mr. and Mrs. Murray Brooks of the "Y" who gave of their holiday time to show us what good music really is and what a difference singing the well known "rounds" in right way can make. I can hear yet good old "Alouette" and "to ope' their trunks" as well as the fine Bach music of the musical night. Good music always gives real tone to such gatherings.

Just as a Christian home has to be *built*, so it is with Christian lives. It is the hope and desire that the courses — Religious Education Institute and Assembly course — which were offered, have contributed to the *building of Christian lives* and built according to the plan of the Master Builder. We trust that in time there will be signs of further growth in the Christian lives of the present and future youth leaders of Burma.

To the others who had a part in this important task an expression of thanks is rightly due—to: Dr. Condict, Mr. Keyser, Mrs. Keyser, Mrs. Graham, Miss Wiley, Mr. Horton, Mrs. Chaney, Dr. Chaney, Miss Laura Johnson, Miss Reifsneider, and Mrs. Geis; also to Saya Ba Hmyin, Thra Raleigh, Daw Hannah, Ma Hnit, U Ba Tun, Ma Stella, and Ko Ba Kyaing.

The officers elected for 1940-41 are as follows: President, Saya U Ba Tun of Toungoo; Vice-President, Thra Peter Hla of Toungoo; Secretary, Ma Hnit of Kemmendine; Treasurer, U Mg. Mg. of Maymyo; Dean of Men, Ko Ba Kyaing of Cushing; Dean of Women, Ma Stella of Rangoon. The Program Committee consists of: Thra Chit Mg., U Mg Gale, Cecil Hobbs, Daw Hannah, Ma Hnit and U Ba Tun.

Cecil Hobbs.

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Pegu, and Maymyo

The last days of March were certainly hectic. The sudden homegoing of our Field Secretary left a big gap. We were not prepared for the load that suddenly dropped on us. I was just ready for one of our Associations when the news came, and I changed my plans, and the native brethren carried on the Association without the help of a missionary, but that will be the regular situation in another year. As the other Association was planned for the same days as the Conference, that had also to get along by itself. Some of us are not as necessary as we sometimes think we are.

A few days in the Field Secretary's Office showed how valuable a man we have there in the person of Mr. Daniel. The annual allotment budget, and the agenda for the Reference Committee had to be got ready, and if he had not known the details they would have been in a mess. Then transferring the office from Rangoon to Maymyo for the Reference Committee meeting was his responsibility, and while some files were asked for that were still in Rangoon, most of the relevant information needed was available.

It seems as though no Reference Committee and no Conference ever had quite such a difficult situation to face as came up this year. But one could not help being impressed with the fact that there was no note of discouragement in any of the meetings. Although it was the smallest Conference we have ever known it made up in interest and fellowship what it lacked in numbers. We put the responsibilities on other shoulders, and made forward looking plans. Now instead of criticising the new Field Secretary we must give him all the encouragement and help we can.

Then when Conference was over we all calmed down, and decided to rest, or get ready for another year's work. Some of us found it necessary to go to bed a few days to get over colds and such things, but as we pass into the new month all seem to be on the gain, and will be ready for the next thing. In Maymyo we eat, sleep, and picnic, and some of us keep a critical eye on "Pa" Phelps' new house. As it grows we think it's going to be a nice place to live. We are glad that our friends, the Lattas, were able to get away before the rains, and hope they have a pleasant trip home.

M. C. Parish.

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Wanted—First Edition Judson Bible

In connection with the Judson Centennial in October, the Press would urgently like to secure or borrow a copy of the *First Edition* of the Judson Bible. We have a number of copies of the Second Edition, 1840, which can be bound up for sale at Rs. 14. These are large pulpit size Bibles, for sale for pulpit use only. But we have no First Editions.

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Due to the absence of Miss Hastings, who was taken ill at the Mission Conference and is recuperating in Maymyo, this issue goes to press under the joint editorship of Rev. L. A. Crain and Mr. Studley Read.

Meiktila

This is a photo of an ordinance where Rev. U Ba, T.P.S., was baptizing five candidates in the Meiktila Lake, on the 16th December 1939, Maung Tin Maung (age 25), Maung Po Kyi (22), Mg Po Kywe (49), Mg E Mg (21), Mg Paw (19). All these five are from Buddhist homes, and we have no doubt that they have sincere belief in Jesus as their Saviour. During the three years of my arrival, they have been taught to pray "Lord Jesus, have pity on me, open my heart that I may know thee; create in me a clean heart that I may see thee." In answer to their earnest prayers the first four had visions (peculiar and clear dreams), of one kind or another, as a token of the confirmation of their faith.

What shall I liken unto them! Suddenly there was a great heart-quake, so that the foundations of their mind-prison were shaken; and immediately all the doors of their minds were opened and every one's bands were loosed" (Acts 16:26). They then said "We believe on the Lord Jesus as our Saviour."

Maung Po Kywe (age 49) was working with Rev. H. E. Dudley for ten years nearly, and soon after my arrival *i.e.* three years ago, he tried to study Christianity, and was unknowingly drawn with the cord of love and has had several dreams, with a clear proof that the Christian religion is the only religion that has the Saviour. He is now planning to join the Seminary School, Insein, in June, 1940.

The fifth and last young man Mg Paw is a Taungthu, living near Kalaw (Southern Shan States). Although he was to undergo imprisonment in the Juvenile jail for a period of three years, he was released before the expiration of the sentence, as a reward of his good conduct.

With Ko Ba Myit, my wife Daw Pyu Dwa and myself, visited the jail almost every week, on Saturdays and Sundays, to conduct services, where they were given the most appropriate gospel message, taught how to pray, to sing, to recite Bible passages, the result of which was that five young prisoners asked for baptism, which I told them that they would be given after they got their release.

There are five others, who regularly attend prayer meetings every Saturday in the Jail, and these also will be ready to take baptism after their term expires.

Rev. U Ba, T.P.S.,
Meiktila.

Highlights Of A Trip To The Mali Hkran

Mali is the Kachin name for the rrawaddy River; Hkran means, in ıe Bhamo District, the west bank. n the district, in the curve of the iver near Bhamo, work has been one among the Kachins only about wo years. The population is mostly Cachin.

On the eighth of January, with ne Karen preacher of forty years' xperience among the Kachins, I ot on the little steamboat going own the river. Early in the after-oon we reached Kyauk Gyi (Chauk ee), on the other bank of the river rom Bhamo.

At this little place we were met y four Kachins, one of them Dumsa Gam, the pastor of the district. With him were J ng Ma, a very fine oung chief who has been a Chris-ian only about two years, an older Christian man from Ban Hkawn Yang where we were going, and an-)ther young man. They had a horse or me to ride.

There was not a single village for ourteen miles, and the place was hick with wild elephants. At this eason (winter) the sun sets about ive o'clock, so we were advised to ema'n there for the night. I slept n the Forest Officers' bungalow on he river bank. My companions slept in an open shed where they ould have a fire in front of them all night.

Next day (Tuesday) we travelled n to Amat Gyi Gone. We had jun-gle or three sides of us, and at night we heard the deer saying "Chawk Chawk" and the wild elephants say-ng "Woo Hu Hu" going up the scale, and the tigers saying "Grump Grump."

Wednesday we had only ten miles to go with quite a good level road. About eleven o'clock, in broad day-light, the teacher I was with said, "What is that animal?" I looked ahead and about thirty feet away there was a big animal walking away from us down the road. From tail on it looked almost like a hyena as it was spotted and tall. When it turned and we saw the length (about five feet, not counting the tail) and we saw the head, we knew it was a huge leopard. My little dog started to chase it, but we caught her in time. The leopard walked away into the jungle and I suppose stayed there watching us pass. Its pad marks were six inches across. We had no gun, but very few animals will attack a human being.

We arrived at Ban Hkawn Yawng about half past two, and that even-ing we had a big meeting in the school house of Thra Po Win who is a Karen and the schoolmaster there. I talked about God who takes away fear.

One man who came to our meet-ing was a Kachin subordinate gov-ernment officer. He used to be a teacher and a helper of some past missionaries. But he has gotten into bad habits of drinking and opium eating. It takes a strong Kachin to be a government officer and keep straight.

The chief of this village is very far from the Kingdom, though he offered to become a preacher. If I would pay him a salary he said he would become a preacher and would exile anyone in his village who re-fused to become a Christian! He has made this offer before. I told him we had to worship God for pure love of His way and become new people. Then when we had become different in habits and heart, some-times we were used to lead others gently to Christ, through changed hearts. Maybe something sank in.

On Friday we got away about nine o'clock, with the whole village out to see us off. This was really a hard day. We had only fourteen

miles to go, but had to climb two mountains of more than 4,000 feet I should judge. The first one was not so bad as I was fresh and gay, but the last stages of the second were pretty hard. The village we went to was so high that we could see the Irrawaddy gleaming in the sunset thirty miles away.

At about dusk we arrived at our village of Hpa Lap Hku where there are two Christian houses. As they were not expecting us, while rice was being cooked we sat around the fire and ate small contributions of food from the villagers. They brought us yams which we sliced and cooked in the coals, and also a kind of paste made out of cooked rice and spices. Along with these was a sort of melon which we sliced and ate raw.

By the time we had finished eating, the whole village had gathered in the home of the Christian family where we were. They had no church building but on Sundays the Christians, two families in this village and one in that, would gather in one of the villages. If the preacher was not there, they would sing one of the five or six songs they know by heart, pray and remind each other of Bible incidents, make an offering of their "pice" (half cent pieces) and end with the doxology.

This particular night, however, most of them had never seen, at one place, so many people who could read and write and lead a meeting. We spoke of Christ the Rock, the one sure Foundation, the One we knew would not be capricious like the evil spirits so many of them worship. When it was over I gave the ones who came a Sunday School picture leaflet with a picture which I explained.

Next day, in another village, we talked to a meeting of about forty people — a very well attended meeting. I spoke of Jesus the good buffalo herdsman (these peop never having seen sheep).

On Monday, we set out for t river, nine miles away. When reached it we found only a f houses. The real village was t miles away. We started to w the two miles to the village to ge boat. On the way the pack strap my pack pony broke. We were goi down into a gully made by a strea runing into the river — dry at t season. When the strap broke bed bundle and basket with no book and other books, rolled do the bank into the river. Not o of the nine people with me cou swim, and I was preparing to go for it myself, when one of the m found a forked stick. With this hooked the rope of the baggage a brought it ashore. My books a bedding were wet, but nothing w lost. Because the wetting chang the weight of the bundle, it had be repacked and tied on different

Finally we came to the boat a returned to Bhamo. I got into house at half past eight and after light supper was very glad of comfortable bed.

The high points of my trip we the loving, unselfish devotion of t young Hpaga Gawng chief. Not ing was too heavy for him, or b neath his dignity. I was cheer also by the persistence and growt of the number of Christians in the hills. They have so few of the hel on which we depend: no books, fe inspiring visits from outside. shows God's power, when peop can sit around the fire and ta about religious things and try to them.

Missionary money from Ameri helps to pay my salary. Without missionary to visit occasionally, t workers in such places get discou aged. Also when the people see they realize that they are not fe and feeble among the hordes of spi worshippers. They are part

d's great church with followers over the world. They know that came to Burma to help people e them, and they realize the power d love of God more.

The Kachins themselves, through eir contr butions to the Bhamo achin Association support evan- lists like Dumsa Gam.

We were also very thankful to the hite Cross which gives us Christ- as presents for the school children d these lesson leaflets with re- ious pictures on them. The people e the pictures between the bamboo ll boards in their otherwise pic- reless houses and are helped to member what we taught on our sit.

So you folk in America have a part these trips, as you make them ssible!

Adapted from a home letter by
Gertrude Anderson.

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Jungle Tour

Pangwai (Loimwe), S.S.S.
April 1, 1940

ear Friends,

We have been back in the work for arly five months, and there is much at could be written about our rious activities, both on this field d the Bana-Mong Mong Field. is time, however, I shall confine yself mostly to my last tour which sted eighty-four days — December th to March 6th.

ay at Bana

On the ninth day after leaving angwai, Burma, I arrived at our ission station at Bana, China. lthough Raymond and Dorothy uker had given most admirable over- ght to our work, in addition to their vn, during our furlough, I found any things that needed my im- ediate attention. The time in Bana as spent in holding conferences, aking arrangements for repairs of uildings, desk work, etc.

Christmas was spent at Bana. The celebrations included sports for the young people during the day and a service in the evening. The chapel was appropriately decorated for the occasion. The service consisted of the singing of many Christmas carols, two Christmas sermons, (one delivered by the Rev. U Ba Te and the other by the present writer) playing of the phonograph, and a love offering for the poor. At the close of the service oranges were given to all present.

Tour of The Bana-Mong Mong Field

On the afternoon of January 9th we left Bana for a tour of all the various sections of the Northern part of the Bana-Mong Mong Field. The fourth day out we called on the Chinese magistrate of Lants'ang District, the district in which Bana is located. He seemed very friendly, but we heard that a new man was coming to take his place within a month or so. We then went on to the first Wa section we visited, known as the Toi Nim section, four and a half days' journey from Fu Fan, the magistrate's headquarters. After visiting the various Christian villages in that section we went on to the Lahu section of Shan Kai Shin, and then on to our out-station at Mong Mong. Four busy days were spent in Mong Mong, holding conferences and formulating plans for the upbuilding of the Kingdom. All the native workers located in the sections near there were present, besides several deacons from each of the nearby Christian villages. From the time we left Mong Mong on the 26th of February we were on the go steadily, usually visiting several villages daily. As a rule each day's program included traveling from village to village, the holding of several preaching services, one or two baptismal services, conferences with village leaders in each place, and entertaining with phonograph music. One day I visited six villages, holding

services and preaching in five of them, and paying a visit to a Chinese official in another. Many days there was hardly time to spare to eat our meals.

Receptions

I wish that you could have seen the warm welcomes we received as we went from village to village. In the Wa country the men folk usually were the first ones to meet us, shooting volley after volley from their muzzle-loading guns, and pounding gongs and drums. Then we would come to groups of young people singing hymns of welcome, and as we neared the village we would meet the old people, and the women folk, and little children lined up to shake hands. Upon our arrival in the village it was customary to shoot off two or three mortars. Shortly after we reached the village, the chieftain and the leaders of the village would bring a gift of food, which usually more than met our needs.

Achievements and Opportunities

We can hardly estimate what was actually accomplished on our tour. The visiting of the various sections where no missionary had visited for several years meant a great deal to the Christians, as they were greatly encouraged and strengthened by the spiritual food they received. The preaching of the Gospel to the many non-Christians too, bore a great deal of fruit, and it is bound to bear more, as the Lord has promised that His word will not return unto him void.

On our tour we had two thousand six hundred and sixty-six (2,666) baptisms. Most of these baptisms were in Christian villages. The Rev. Yaw Su, the only other ordained man with me on the trip, and I had the privilege of baptizing 389 believers in one day. From January 1st, 1940, to the end of February we had a total of 2,834 baptisms on the Bana-Mong Mong field. We praise the Lord f all those who have confessed Hi and followed Him in baptism th far this year.

There are untold opportuniti throughout the entire field. Ma non-Christian Wa villages are plea ing for us to come to preach t Gospel to them. In Keng Ma sectio alone, I know of six Wa villag where most of the people are anxio to accept Christ. Then in the hea hunting Wa section I heard of seve Wa villages that were eager to ha me come to them and preach t Gospel. Time was so short, howev that it was impossible to take adva tage of the many opportunities.

Headhunters

I am sure that many of o friends must think that the days headhunting is a thing of the pa The Was who live in the unadmini tered territory between Burma a China continue to practice the rite headhunting, and there were plen of evidences of that fact on our to In one of our Christian villages Si Kehn Nuh section nine men h lost their heads a short time befo we visited that section. The fathe in-law of one of our native pasto was among those who lost their hea Then on the morning of Februa 24th, two different bands of hea hunters made raids within a fe hours' journey of where we wer The one band secured three head and the other two, a total of five th day.

Persecution

Since my return to Pangwai, ru ners have come in twice to repo about a severe persecution of o Christians in a section known as A Hsuai (Ai Soi). During the thi week in February I toured that se tion personally. The Christians ever where were happy and the conditio were quite tranquil. When the secon runners arrived the persecution ha

ead until ten chapels had been ıpletely demolished, and when two :e were being destroyed clashes ‹ place which involved the death thirteen Chinese. Those respon- e for the persecution were the nese sub-magistrate, who had sdiction over that section, and o other Chinese. The sub-magis- e was also killed in one of the hes that took place. In the past have had a great deal of persecu- ı in the Wa country. Once, a few rs ago, some twenty-six chapels e torn down in the Wa country, although I reported the matter y to the Chinese officials, and to American Consul in Yunnanfu, uesting that the leaders be punish- nothing was ever done to any of m. This time the Was have fol- ed their own tactics. I have re- ted the whole matter to the ierican Consul in Yunnanfu. If right kind of a man is sent by Chinese to investigate and settle case, all will be well. If not, re may be even more serious uble in the Wa country leading up a real rebellion.

Pangwai (Loimwe), Burma

have been unable to do any tour- of the Pangwai Field since we e been in charge. Most of my e has been devoted to administra- work. Our Mission School has t reopened, but all of the students e not arrived yet. Vera and our little sons have been here in ngwai since we took charge in vember. To-morrow I leave for ng Lun to the new station in the States, to meet Mr. Case and ty. After showing Mr. Case and ty around in Burma for a week or I plan to turn the party over to ymond Buker; then I am going on Bana, where I will be for about a ek. I expect to reach home again ut the 10th of May.

Your co-worker,
M. Vincent Young.

Attention, Heads of Schools

Will those who wish for us to do the medical examination of their schools this year please let me know by June 15th so that we can plan the schedule? Mention also the time preferred and we will try to oblige.

Grace R. Seagrave.

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Pyinmana to the Karens of Salween District

A. B. Mission Ag. School,
Pyinmana,
(Camp Tang Yang N.S.S.)
9th April, 1940.

"Salween is the forgotten district of Burma" said the deputy commissioner as Dr. Marshall and I arrived to attend the Papun Association. It is shut off by mountain ranges from the other parts of Burma and it had been a four days' journey from Pyinmana until the new motor road from Belur had been opened and I now made the journey in sixteen hours.

The chief industry of the district is extraction of teak logs from the extensive forests and these are floated down the streams in the deep long gorges. Much of the land consists of steep hillsides so that even rice fields are scarce. Most of the people are Sgaw Karens who make their living by cutting a new forest each year and burning it for taungyah fields. Hillside rice is about the only crop produced and this hardly gives food enough to support a family so that it has to be supplemented by gathering wild roots and leaves from the forest. There are almost no work animals kept. There are very few cattle or buffaloes to be seen. Transportation is usually by elephant instead of by oxcart and many of these animals are met browsing around in the jungle.

The taungyah fields are so scattered that often villages consist of less than ten houses and even these are constantly moved. Social life is

stagnant and there is more fear and hate than love and loyalty in life.

One night I had to stop in a mountain villages of three houses. The third house, which I occupied, had just been vacated because the family disliked the neighbors. At the next house where my Karen companions put up, the family gladly cooked rice to feed them, but the only curry consisted of red pepper pounded up with onion leaves and salt. The only garden the people had was one yard square, high on top of four bamboo poles out of reach of pigs and cattle where some onion bulbs had been planted to provide leaves for flavoring. Only twice a year did they have a chicken or pig to eat when the time came to sacrifice to the "nats." In the next house lived a Christian family and when we asked the man why he became a Christian he replied: "Because I hated the nats and I hated my neighbors." The chief thing in life seemed to be hate. It was a life of one against the world.

Christian missions appear to have made little contact here in this pocket of Burma. The Papun Association had only 600 church members in seven churches. But these were centres around which new life and hope could be built. Thra Ta Poe the superintendent of the station school was keen for progress. Saw Sein Tin the forest officer of the district and Dr. Robbin Krasser the doctor in the Papun hospital were all eager that steps be taken to bring new life to the people. The Christians welcomed the new plans for carrying on agricultural demonstrations leading to a better and more permanent cultivation of the fiels. With the co-operation of the deputy commissioner we worked out a project together for carrying on these demonstrations in three centres so as to produce more nitrogenous food as well as introduce a possible new cash crop and establish a more permanent system of agriculture.

I rejoiced in being able to plac new Christian worker in the distr Saw Ya Gyaw who has just gradu ed from the Divinity School foll ing his course of training at Py mana will go and become the ch supervisor of demonstrations. So other Pyinmana graduates are being lined up to work with him. were delighted to see how God men and resources provided to e this needy area and start a n Christian service. We pray that Karen Christians of other parts Burma will take a new interest this forgotten district and in t unprivileged racial brothers here.

Brayton C. C

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Calvary Baptist Church, Maym

Burma! A land where pe should be found and is not. If M myo be a fair sample of the whole Burma, this is indeed a most wond ful country. Singing birds, beaut flowers, warm sunshine in abunda The scene from our upstairs vera is almost breathtaking, day or ni Quiet cottages lie in the foregrou The tall white spires of a Budd Temple extend far above the hum homes of its faithful. In the ba ground stands the one tall finger brick which tells us of the prese of the Garrison Anglican Chu which marks the presence of British Troops in our quiet to Beyond and rising above all this is irregular crown of the moun which shuts us in from the outs world.

Here, if anywhere in the wo peace should be found, but as in rest of the world, is not. Wit each stratum of society lies unr Christ stands in the midst of this day, and we as His servants m stand there too. He stands as symbol of true peace, bought de at the price of the life of the Son God. In Maymyo He faces war the presence of the British Army.

s poverty and disease, as He does most of the cities of the world. faces lawlessness, greed, envy, as does where any product of kind is gathered. He faces itual and moral blindness and the ness of indifference as He does rever men have not seen the Light he world.

he Calvary Baptist Church stands n Him to-day, seeing as He sees, if it is to be true to itself, doing t He would do. "If to do, were easy as to know what were good do....." This is always the mma of the Church.

ractically, we are facing this chal- ge: first, with an inner unity of all urch leaders of the Protestant ominations, manifesting itself in weekly prayer and fellowship meet- s. This allows us to face our task h Godly unity, which manifests lf in challenging faith.

econd, by a deep unity of all Non- formists in Maymyo. Ours is the y Non-conformist Church and is refore the logical place for public rship, but deep fellowship is to be nd and we hope, will continue to w in the hearts and the private nes of those who wish to observe simple faith and practice of the n-conformist.

hird, by a deep and holy unity of folk of our own Church, mani- ting itself in individual attempts to victorious Christian lives and ead the Good News of Personal vation through the Christ who ed us and purchased our souls by s death on the tree, and raised us h Him to newness of life in avenly Places in Christ.

Lawrence B. Kelly.

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r. and Mrs. L. B. Kelly came to Burma in January of this year; he is the pastor of the Calvary Baptist Church of Maymyo.

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Immanuel Baptist Church

My wife and I, and I think the Church as a whole, have been greatly helped by the kindly interest evinced in the work of Immanuel by various members of the A. B. M. Their visits to the Church from time to time, and their words of encouragement and enquiry after our progress, have been of impetus to us, and it is therefore with real gladness that I respond to the invitation of the Editor of the NEWS to write a brief account of the work of the Church during the past year. Doubtless there are readers of the NEWS whom we have not had the pleasure of meeting who are equally interested in the progress of Immanuel, who also will be glad to have this short report.

A healthy condition of the Church seems to be indicated by the average attendance for the year being maintained at an encouraging level. For the special services held on the occasion of the union of the two Churches, Easter Sunday evening, Rally Day, and the Bible School Anniversary, the building was packed. A further sign of vitality is the twenty-eight new members received by baptism (to date of writing.)

The outstanding event of the year undoubtedly was the union of the English Baptist Church with Immanuel. The late Dr. G. D. Josif exerted considerable influence to bring about this happy event. The union was consummated in August last, after some forty-odd years of separate identity.

"Rally Day," the annual event in the Church life, was full of encouragement and blessing, from the social held in Community Hall on the Saturday night to the close of the excellently attended Rally Day Service on Sunday evening, when the collection and gifts to the Church amounted to Rs. 440, an increase over the preceding year of over three hundred per cent.

The Bible School Anniversary was held during March, an innovation to be followed annually. The parents and members and friends of the Church showed much interest in the event, and the interesting programme given by the children on Sunday night before a packed church provided an opportunity of stirring up interest in the work being carried on in the Bible School, and resulted in a generous donation to its funds in the collection which was taken at the service.

With a view to fostering more definite co-operation with, and interest in, the Baptist English High School, a special service, which we hope will be an annual feature, was held in the Church on the Sunday following the school prize-giving. The response on the part of the day scholars and parents was not very encouraging, but we were able to send to the school for the orphans there a generous collection taken at the service, and we are not without hope that more interest will be taken in the venture this year.

C. M. Lloyd.

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His eye watches over us;
His heart loves us;
His hand leads us;
His lips pray for us.

Let us fear no more:
He will bring us safely through to victory.

— Selected.

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The Lord of Hosts is with us;
The God of Jacob is our refuge.

— Psalm 46:7.

"Boardman of Burma"

a Book Review

Many books have been written the life of Adoniram Judson; so as this reviewer knows this is the published biography of *George L Boardman,* the "apostle to Karens."

Dr. Joseph C. Robbins gives volume which is adequate, yet s enough to be within the reading o evening or two. He takes the re into Burma of 100 years ago makes him suffer with the he Boardman; then brings him to rious rejoicing in the work pioneer did.

"How shall we measure life? length of days, or by streng and contagion of character a continuing, outreaching influenc Boardman had a short life - thirty years; only a brief lab in Burma — four years; yet th "crowded hour of glorious li was worth an age without name."

One of Dr. Robbins' real contr tions is in showing the way the and the young man developed into heroic missionary. He gives gene space to his boyhood and youth. tells how George started the stud Latin when he was thirteen. He through the grammar and wante start on the lexicon. Being told must first master the grammar read it again and astonished teacher by repeating the whole verbatim!

This amazingly retentive mem he brought to bear on the study Burmese. This reviewer, who i the throes of Burmese study, w be glad of a memory like it! In a few months after reaching Bur

was discoursing to Burmans on Christian way of life and winning y friends by his warm kindliness. haps the most fascinating chapter he book tells of the conversion of Tha Byu — the first Karen Chris-. This man had been an un-ernable boy, as a man a robber and urderer. He admitted to a part in east thirty murders. At one time had been a servant in Missionary gh's home. Later, sold into ery, he was ransomed by a Bur-Christian and later "purchased" Dr. Judson.

od's power, through his con-ated servants, does wondrous gs, and through Dr. Judson's mple Ko Tha Byu was brought to ntance and newness of life. m him hundreds of Karens heard gospel message.

s they asked in increasing num-; for a missionary for them — Karen race — George Boardman himself called to be that mis-ary. From May 16, 1828 when rdman baptized his first Karen istian, until February 11, 1831, n he was called home, he gave self unsparingly for his beloved ens.

What hath God wrought!" In hundred years He has wrought a at church among the Karen people Burma. He has brought the light life and love to thousands upon usands of people who lived in fear sin. Like the church which Paul nded, the Karen church to-day is nonument to the earnestness, the , the loving consecration of one God's own noblemen — George a Boardman.

L. A. C.

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Boardman of Burma," Dr. eph C. Robbins, The Judson Press, ladelphia. 178pp. $1.50. In ma Rs. 4/8.

Cushing Memorial Chapel

One of the many reminders of the life of Dr. Geo. D. Josif is the Cushing Memorial Chapel which stands on the Cushing High School Compound. Since its erection in 1933 it has been the center of Christian life of Cushing High School, the Karen Women's Bible School, and the Baptist English High School. It was conceived by Dr. Josif and erected from his design.

Several congregations meet regularly in the Cushing Chapel. The youngest congregation is a small group of Punjabis who meet once a month for a vesper service under the leadership of Mr. G. David. This congregation was organized by Dr. Josif in January of this year and on Easter Sunday held its third service.

The building of the chapel was financed by Cushing High School but the cost of this building has now been entirely liquidated. The final payment, a gift of Rs. 300 from the Burmese congregation of the chapel, was made only a few days after Dr. Josif's death, so that this beautiful memorial now stands entirely clear of debt.

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Arrivals

Miss Mary D. Thomas on March 26, from San Francisco via "Jagersfontein," for Taunggyi Boys' High School.

Miss Mildred Dixon on March 26, from San Francisco via "Jagersfontein," for Ellen Mitchell Memorial Hospital.

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Sailings

Dr. and Mrs. W. E. Wiatt on April 1st, for Los Angeles via "President Coolidge" from Hong Kong.

Miss Helen M. Good on April 1st, for Los Angeles via "President Coolidge" from Hong Kong.

Miss Clara Tingley on April 1st, for Los Angeles via "President Coolidge" from Hong Kong.

Miss Lucy Wiatt on April 17th, for Los Angeles via Singapore and "President Coolidge" from Hong Kong.

Rev. and Mrs. J. T. Latta on April 25th, for San Francisco via "City of San Francisco" from Singapore.

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